

# Genesis 3:10

Authorized King James Version (KJV)

And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

## Analysis

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**And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself...** This chapter narrates humanity's tragic fall from innocence through temptation, sin, and divine judgment. The serpent's subtle questioning of God's word, Eve's addition to and misquotation of God's command, and Adam's passive participation demonstrate the progression from doubt to disobedience to disaster.

The consequences affect every dimension of human existence: spiritual death (separation from God), physical death (mortality), relational dysfunction (shame, blame, conflict), vocational difficulty (cursed ground, painful labor), and cosmic disruption (groaning creation). Yet within the curses, God provides gracious provisions: proto-evangelium promise of redemption, clothing to cover shame, and preservation of life despite deserved death.

Theologically, this chapter establishes the origin and nature of sin, the reality of Satan's activity, the universality of human fallenness, the justice of divine judgment, and the necessity of redemption. Understanding the fall illuminates why the world contains suffering and evil, why humans rebel against God, why salvation requires divine intervention, and how Christ as the second Adam reverses the first Adam's failure (Romans 5:12-21, 1 Corinthians 15:22, 45).

## Historical Context

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The serpent in Genesis 3 reflects ancient Near Eastern associations between serpents and chaos, evil, or deceptive wisdom. Unlike pagan myths where serpents might be deified, Genesis presents the serpent as a mere creature, though Satan's instrument (Revelation 12:9, 20:2). Ancient curse formulas from various cultures parallel God's pronouncements, but Genesis uniquely embeds redemptive promise within judgment.

The agricultural curses (thorns, sweat, difficult labor) would have resonated deeply with ancient subsistence farmers for whom crop failure meant starvation. The pain in childbearing acknowledges a universal female experience that ancient cultures attributed to various causes, but Genesis traces it to sin's consequences rather than divine cruelty or inherent evil in creation or sexuality.

Archaeological evidence of humanity's ancient struggles with agriculture, disease, death, and violence aligns with Genesis's portrayal of a fallen world. Ancient wisdom literature from Mesopotamia and Egypt grappled with suffering's origins, but Genesis alone provides the theological explanation: human rebellion against God brought cosmic corruption. This account would have answered Israelite questions about why their promised land required hard labor, why they suffered pain and death, and why they needed redemption.

## Related Passages

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**John 3:16** — God's love and salvation

**Ephesians 2:8** — Salvation by grace through faith

**Romans 1:17** — The righteous shall live by faith

**James 2:17** — Faith and works

## Study Questions

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1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?
2. How should this truth about Curse and Promise shape our daily decisions and priorities?
3. What connections can we trace from this verse to Jesus' life, death, and resurrection?

## Interlinear Text

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וַיֹּאמֶר	אֶת	קֹל	שָׁמֶן	עָמֵד	בְּגַן	יָאִיכָּא	גַּם	
<b>And he said</b>	H853	<b>thy voice</b>	H6963	<b>I heard</b>	H8085	<b>in the garden</b>	and I was afraid	H3588
H559							H3372	
מִצְבָּאָה	אֲנָכִי	עִירָה						
<b>was naked</b>	<b>because I</b>	<b>and I hid myself</b>						
H5903	H595	H2244						

## Additional Cross-References

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**Genesis 2:25** (Parallel theme): And they were both naked, the man and his wife, and were not ashamed.

**Isaiah 57:11** (Parallel theme): And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not?

**Isaiah 47:3** (Parallel theme): Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.

**Psalms 119:120** (Parallel theme): My flesh trembleth for fear of thee; and I am afraid of thy judgments.

**1 John 3:20** (Parallel theme): For if our heart condemn us, God is greater than our heart, and knoweth all things.

**Job 23:15** (Parallel theme): Therefore am I troubled at his presence: when I consider, I am afraid of him.

**Exodus 3:6** (Parallel theme): Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

**Isaiah 33:14** (Parallel theme): The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

**Revelation 16:15** (Parallel theme): Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

**Exodus 32:25** (Parallel theme): And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:)